CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

The following copy of a letter from a gentleman in New Hampshire to his friend in Newburyport, was published in the Newburyport Herald of Feb. 13. We cheerfully insert it at the request of a highly respected friend, from a conviction that the good sense, the love of truth, and the fearless adherence to its dictates, which it manifests, must be gratifying to our readers:

Amherst, (N. H.) January 24, 1824.

DEAR SIR.—Your kind letter of the 3d inst. was duly received, with the excellent Sermon* you sent me, for which you will please to accept my sincere thanks. I rejoice, my dear Sir, that a man of your age, experience, learning, and standing in society, should so much approve of my conduct and religious sentiments as to speak in terms of so high approbation of my Letter to the church in this place. I regret that it does not better merit what you have been pleased to say of it. It was not intended for general publication, nor did I expect to advance any new ideas in support of the Unitarian faith, but only to give my reasons to the church with whom I am connected, for abandoning the doctrine of the trinity, and the other Calvinistic doctrines, which I had, on close examination, and with great anxiety, been compelled to renounce. My religious education was in the Calvinistic school, my parents being Presbyterians, and almost all my reading was on the Orthodox side until within about three years. When I considered how much opposition there appeared to be to what were called Orthodox doctrines, by men of great learning, and piety too, I began to think it was best to examine my creed and think for myself, and no longer to take opinions on trust. I soon ventured to take up some authors on the other side of the question, and the more I read the more I doubted the correctness of my former opinions. I soon, however, came to the determination to correct my opinions, if wrong, entirely from the New Testament, and carefully to see what Jesus taught of the trinity, total depravity, and unconditional election. The result of my inquiries I gave in a letter to our church. And the more I read the holy scriptures, and seek for light on this subject, the more I am persuaded that the doctrine of the trinity is a fiction, and a great corruption of the Christian religion.

I also believe what are called the doctrines of Calvin, and falsely termed *doctrines of grace*, by the Orthodox, to be contrary to the plain word of God, reason, and common sense, and I have wholly renounced them. To use the words of the Bishop of Lincoln, I have left my Calvinistic brethren to "rejoice (since they can rejoice) in a system of religion consisting of human beings without liberty,—a faith without reason,—doctrines without sense,—and a God without mercy."

* * * *

No individual of the church, who opposes my sentiments, has ever named the subject to me, since I made known my opinions. What course the church will take with me, I am yet to learn. I am willing to meet them on any ground they think proper to take, and "contend earnestly for the faith once delivered to the saints." Sure I am that Unitarians have the word of God on their side; and who will dare to say that they have not reason and common sense also?

The Unitarian faith, as it is generally understood in this country and England, I believe to be the truth of God, and the truth will finally prevail. Men need only lay aside their creeds, and prepossessions, and to search the Scriptures diligently and prayerfully, without prejudice, and with a sincere desire to know the truth, and that faith which is so often *sneeringly* called *rational Christianity*, will prevail: And the Calvinistic doctrines which have so long disturbed the peace of the church, and been the source of so much cruelty and bloodshed, and which have made so many fanatics and enthusiasts, (and may I not say hypocrites and infidels?) which are some of the dregs of Popery, the lumber and trash of the dark ages, when the truth of God was determined by a vote of a body of men who "were better qualified to count noses than to weigh arguments," will sink into oblivion.

The Orthodox tell us a *rational* Christian is nothing. I wish they would inform us what sort of an animal an irrational Christian is.

I desire to be a rational being, and such I believe a Christian to be, and such I desire to live the remainder of my days. I agree with you, that we have nothing to fear from the frowns of men or the votes of erroneous churches. "God is no respecter of persons, for out of every nation, kindred, and people, he that feareth him, and worketh righteousness, will be accepted of him." The votes of churches are but ink and paper. We live in a land (blessed be God) of religious freedom, where every man has the right of private opinion, and where he may publicly combat the errors of the dark times of ignorance and superstition, without having any to molest or make him afraid. If the doctrine of the trinity were true, it could be defended without resorting continually to *mystery*, and turning and twisting detached texts from their obvious meaning and connexion.

If the belief of this doctrine were essential for our salvation, as the Trinitarians affirm, is it possible that our blessed Lord and Saviour would have left it locked up in *mystery*, and, as it would appear, taken pains to make us blind, by continually teaching that he was sent of God,—that he of himself could do nothing,—that his Father was greater than he,—that he did not come to do his own will, but the will of his Father who sent him,—that he did not honour himself, but the Father who sent him,—that all he received was from the Father,—who prayed to his Father, and taught his followers to pray to one God, his Father and their Father,—and went to the mountains alone, and spent whole nights in prayer to God,—and after he rose from the dead, said to Mary, Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God,—and said then cometh the end, when he shall have delivered up the kingdom to *God*, even the *Father*? Would Jesus have taught in this way, if he were the Supreme God, and our salvation depended on our believing him to be so? I say no. It is not possible that our Saviour would have taken pains to lead us into error, "for he is the way, the truth, and the life." I again repeat it, I do not believe the doctrine, because I do not find it in the Bible; therefore I feel bound to reject it as a gross corruption of our common religion. And I say the same of what are called the peculiar points of Calvin, they are not *Bible* points, and the sooner they are renounced, the happier it will be for the Christian world.

I have not yet learnt that any of the Orthodox have thought my Letter worth answering.—Wishing you the consolations of the Gospel of Christ, and a long continuance of your useful life, I am yours, &c.

* Pierpont's Sermon.

RELIGIOUS TRACTS.

The Christian Disciple, No. 1. Vol. iv. in a review of a Sermon of the Rev. Mr GILMAN, of Charleston, S. C. takes occasion to speak of the use and importance of Library and Tract Societies, for the distribution of valuable religious publications. Alluding to the Tract Society at Charleston, by which Mr GILMAN's Sermon was published, the Reviewer has the following remarks:

It is matter of congratulation, that societies are everywhere multiplying for the purpose of publishing and distributing works of this kind. Their increase in number and in zeal is one of the favourable signs of the times; though much still remains to be done to make them as efficacious as they might be. There is one mode of augmenting their value and influence, which appears to us to promise more than any other; and that is the establishment of a Library and Tract Society in every parish. Let there be an association of judicious men who shall manage a library, to which the whole congregation may have access, and who shall from time to time, print and distribute amongst the congregation such works as may seem to be called for by the state of religion and aspect of the times. The good which must thus be done is incalculable. A taste for reading might be created and extended, better books would be in circulation in place of those which are now by most persons selected very much at random, hearers would be made much more intelligible, and preaching more profitable; while the personal intercourse of the minister would become more instructive, by the reference to subjects, in which books have already created an interest. Within the limits of a single parish, such an association could act with energy and judgment; they could know certainly what was best to be done, and the best mode of doing it; and multitudes would be thus instructed and impressed, who could never come within the operation of more extensive societies. Indeed the larger and more general institutions might be essentially aided by multiplying such minor establishments; for they would operate as auxiliaries, to make them better known, and to circulate their publications. There is no way, for instance, in which the interests of the Boston Publishing Fund could be more effectually promoted, its tracts more rapidly circulated, its exertions facilitated and its means of usefulness augmented, than by such associations in our several parishes. We recommend the suggestion to the attention of active and zealous Christians throughout our churches.

When once we have said that morals ought to be sacrificed to national interests, we are very liable to contract the sense of the word Nation from day to day, and to make it signify at first our own partisans, then our friends, and then our family, which is but a decent synonyme for ourselves.

I have heard, indeed, says Dryden, of some virtuous persons who have ended unfortunately, but never of any virtuous nation. Providence is engaged too deeply, when the cause becomes so general. It is equally true that no wicked nation has ever escaped its deserved punishment.

REFECTIONS

Of the learned and pious Dr John Leland, of Dublin, on the loss of his property.

I have had an account of an affair, by which I am like to be a great loser. It hath pleased God to cut short my small fortune, by one stroke after another, so that I am deprived of the greatest part of my worldly substance. What a poor condition should I be in, if I had no higher or stabler portion. I have had great experience in my own little affairs, of the vanity and uncertainty of all worldly goods, that they are fleeting and transitory things. And if this do but make me more desirous and earnestly industrious to secure to myself a better and a more enduring substance, I shall then be a gainer by the loss. As I believe that the disappointments I have met with are all under the wise ordination of Divine providence, so I am persuaded that it is for wise and righteous ends that they have been permitted and ordained. I find it hard to suppress inward uneasiness and anxious cares, which are apt on such occasions to rise up in my breast. But blessed be God, who giveth me greater strength of mind to bear up under such outward evils, than I have sometimes had; and hath, I hope, formed me to a submission to his will, and an acquiescence in his disposals. It is my earnest desire, and shall be my endeavour, that no worldly crosses shall break the harmony of my spirit, or interrupt the peace and good order of my soul, which, were it to depend merely on external accidents and circumstances, would be the most precarious and uncertain thing in the world. A man's life, that is, the happiness of his life, doth not consist in the abundance that he possesseth. I see many who have a large difference of worldly riches, who yet have so many things to render them uneasy, and have so little satisfaction in the frame and temper of their minds, that they deserved to be pitied rather than envied; nor would I, if it were left to my own choice, change conditions with them, even in this world. And, on the other hand, I see many that are in poor circumstances, who yet are easy and contented; and why may not I be so too? I have still something left, which, though but little, is more than many others enjoy. I have not been afflicted with pinching penury and want. I have still enough to furnish me with the necessaries and many of the conveniences of life. I have peace and satisfaction in my own family. God hath restored me to a greater measure of health than I had reason to expect; and I am not without some degree of reputation and acceptance in the world. But I hope God hath done far more for me than this; that he hath blessed me with spiritual blessings of an infinitely more glorious nature than any worldly advantages whatsoever; that he hath by his spirit drawn my heart to the sincere prevailing love and choice of Him for my God, and hath given himself to me, to be my portion and felicity, in a new and everlasting covenant, and hath, I trust, raised me to the lively hope of a glorious immortality. And if I have an interest in such privileges and benefits, and am made partaker of such sublime hopes, why should I fret and repine that I have but a small portion of the riches or affluence of this present world? Lord, I would not prescribe to thy wisdom. If it seemeth fit to thee, that my condition here on earth should be but poor and mean, thy will be done. I leave it to thee to order my outward affairs and circumstances according to thy own good pleasure. But what I would most earnestly desire is, that whatever circumstances I am in, I may be enabled to serve and glorify thee in that station and those circumstances. Let me but be an instrument for shewing forth thy praises in the world, and promoting the good of mankind as far as the sphere of my ability reaches; let me but grow in the amiable graces and virtues of the christian life, and have an inward peace of conscience and a sense of thy love and favour, and I shall be comparatively little concerned about my external circumstances in this transitory world.

EXTRACTS FROM DR JORTIN.

Where is happiness to be found?

Where is Happiness to be found? Where is her dwelling place? Not where we seek her, and where we expect to find her. Happiness is a modest recluse, who seldom shows her lovely face in the polite or busy world. She is the sister and companion of religious Wisdom. Among the vanities and the evils which Solomon beheld under the sun, one is, an access of temporal fortunes, to the detriment of the possessor; whence it appears, that such prosperity is a dangerous thing, and that few persons have a head strong enough, and a heart good enough to bear it. A sudden rise from a low station, as it sometimes shows to advantage the virtuous and smaller qualities which could not exert themselves before, so it more frequently calls forth and exposes to view those spots of the soul, which lay lurking in secret, cramped by penury, and veiled with dissimulation. An honest and sensible man is placed in a middle station, in circumstances rather scanty than abounding. He hath all the necessaries, but none of the superfluities of life; and these necessaries he acquires by his prudence his studies, and his industry. If he seek to better his income, it is by such methods as hurt neither his conscience nor his constitution.

He hath friends and acquaintances of his own rank: he receives good offices from them, and he returns the same; as he hath his occupation, he hath his diversions also; and partakes of the simple, frugal, obvious, innocent, and cheerful amusements of life. By a sudden turn of things, he grows great in the church, or in the state.

Now his fortune is made; and he says to himself, the days of scarcity are past, the days of plenty are come, and happiness has come along with them. Mistaken man! it is no such thing; he never more enjoys one happy day, compared with those which once shone upon him. He discards his old companions, or treats them with cold, distant, and proud civility.—Friendship, free and open conversation, rational inquiry, sincerity, contentment, and the plain unadulterated pleasures of life, are no more: they departed from him along with his poverty. New connexions, new prospects, new desires and new cares take place, and engross so much of his time, of his thoughts, that he neither improves his heart, nor his understanding. He lives ambitious and restless, and he dies—rich.

The following singular Decree was made in France, A. D. 1620.

I swear and promise before God and this holy assembly, that I receive, approve, and embrace all the doctrine taught and decided by the national synod of Doctors. I swear and promise I will persevere in it all my life long, and defend it with all my power, and never depart from it in my sermons, college lectures, writings or conversation, or in any other manner public or private. I declare also and protest, that I reject and condemn the doctrine of the Arminians, &c. So help me God, as I swear all this without equivocation, or mental reservation.

They should, Dr. Jortin remarks, have thus prefaced the ordinance; "It seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things which follow" &c.

"Sarah," says Augustine, "and Hagar, are types of the Catholic church, and of the heretics. When Hagar offends her mistress, this is downright rebellion: when Sarah beats Hagar this is due correction. So it is with the spiritual and the ungodly; they are always at variance, always buffeting and bruising one another; but the bastinadoes of the righteous are sanctified by the good intention, and by the salutary effects."

BRIEF HINTS TO PARENTS.

Industry and Economy. Idleness is an inlet to most other vices; while, by industry, the powers of the mind are turned to good account. Usefulness of character depends much on diligence. Early to accustom children to industry, application and perseverence, is a necessary part of education. If indulged in idleness when young, application to business will afterwards be irksome. They should early be made sensible of the value of time; they should be made to understand that no economy is so essential as the economy of time; and that as by squandering pence, we are very soon deprived of pounds; so, by wasting minutes, we shall lose not only hours, but days and months. We must endeavour to inspire children with the spirit inculcated in the following precept; "Whatever thy hand findeth to do, do it with thy might."

For a young woman to have been properly instructed in the management of the family, is far more essential to her than all the elegant arts on which so much time and expense are by some bestowed. If she has been made acquainted with every particular circumstance of a servant's duty, takes an active part in family concerns, combines frugality with plenty, retrenches superfluous cost and decoration, and thus is fitted to meet adverse as well as prosperous circumstances, she will be useful and respectable in her father's family, and particularly so in a married state. When domestic economy is viewed in this light, is there a woman that would disdain to rank it among her accomplishments? Or a sensible man who would not prize it in his wife?

Whatever may be our occupation in life, there is in an industrious, upright, liberal and benevolent mind, an inherent dignity, that will meet with esteem from all whose opinion deserves to be regarded.

And as frugality and industry are by no means necessarily connected with an avaricious disposition, the most opulent parent ought not to be ashamed to adopt, in the economical education of his children, the excellent motto, "waste not, want not." Early habits of care, and an early aversion and contempt of waste, are interesting lessons for children to learn. The most industrious and frugal are frequently the most liberal and benevolent. And it is upon this principle, that children should be taught not only to save, but that they are responsible for making a right use of what they save, or possess.

While encouraging children in industrious habits, let us not forget or neglect to encourage industry at their books, and to afford them opportunities of mental improvement, to qualify them rightly to enjoy the necessary intercourse with mankind.

CHRISTIAN REGISTER.

BOSTON, FRIDAY EVENING, MARCH 12, 1824.

ORTHODOX ALARMS. As an evidence that rational Christianity, or *Unitarianism* if you please, is steadily spreading and advancing, we need only to observe the alarm that is felt and expressed on the subject everywhere around us, by the orthodox.

The following is from an address circulated in England by an American gentleman, with the intention of exciting a sympathy there in favour of the Episcopal church in this country:

"The candid and moderate belonging to the various sects, appalled at the enormous strides of heresy, are visibly becoming more reconciled to a church whose temperate doctrines, consistent government, and edifying mode of worship, present a common ground of union, not be found within the pale of any of the classes of dissenters."

By the "candid and moderate" among the various sects, it is plain that the writer means the *staunch friends of Calvinism*, who to lessen the "enormous *strides of heresy*," *i. e.* to secure an adherence to their own particular belief, and to prevent the free and unfettered examination of the scriptures, and the bringing of human creeds to the test of the divine word,—are willing to take shelter under the wings of the church, and to bind down the free spirits and intellects of the young, in the eternal chains of the thirty-nine articles.

After speaking of the "lamentable deficiency in the numbers of the Episcopal clergy," he says "it is to be ascribed principally to the fact that there does not exist in the United States, a college generally accessible to students, where they may receive a classical education without danger to the religious predilections in which they have been brought up."

It certainly seems to us, to speak but little for the value or importance of whatever is *peculiar* in the doctrines or form of worship of any class of Christians, that young men should lose in four years, all the respect and attachment they had acquired for particular forms or articles, during the yielding and susceptible period of their whole childhood and youth. And with a mind in any degree open to conviction, it would seem that this fact, (if it be a fact) would stand as convincing evidence of how little consequence or use these peculiarities were, either to our virtue, usefulness, or happiness.

The writer to whom we have alluded, not satisfied with plainly telling the wants of his own sect, and pointing out a remedy, must follow the example which has been set by the orthodox generally, for some twenty years past, by dealing a parting blow at Harvard University, and at Unitarians.

"Unhappily for the cause of religious truth," says he, "the best endowed literary institution in the country—the *Harvard University*, near Boston—*is wholly Unitarian*. Few young men of talents leave that institution without having imbibed more or less of the spirit of bold religious speculation, which has already spread to a most alarming extent among the opulent and intellectual, particularly in the eastern part of the Union."

"Unhappily for the cause *of religious truth*"—*i. e.* for the cause of *modern orthodoxy*,—Harvard University "*is wholly Unitarian*." By which, if he means to say that it is *proselyting*, or that it aims to bias the minds of the young men, we have a right to demand of him an apology and a retraction of his slander. The free and unbiassed manner in which they are encouraged to seek after all truth, whether in the sciences or in religion, is undoubtedly favourable in inducing them to cast off all the disgraceful fetters of the understanding, of whatever kind. What a precious confession do we perceive, in the intimation of this writer, that it is only, or chiefly, the young men of *talents* who are guilty of "bold speculation," *i. e.* dissent from orthodoxy! *Timid*, *tame*, and *common* minds cannot break our fetters, but will be secure even in the climate most congenial to intellectual freedom; but those distinguished for intellect,—those who have any superior force of mind—should not be trusted in so bracing an atmosphere. Even in the damps and fogs of our bogs and marshes, so favourable to passiveness and obedience, we cannot always keep the "intellectual," the men of "talents" from bursting our chains, and breaking away from our loving embrace. How much more will they do this in a free and bracing moral atmosphere, where their elastic minds will be exposed to the bright and cheering rays of the sun of religious and intellectual freedom! For ourselves we thank this writer for admitting this important principle; a position which we have uniformly maintained, and which were confident must sooner or later be acknowledged, however unwillingly, by our opponents.

THE INGENIOUS PARODY on our last page was received from so respectable a source, and is so humane and benevolent in its spirit and tendency, that we could not refuse it an insertion. We have no fears that any, who consider it in its proper light, will think it at all disrespectful to the distinguished gentleman whose speech forms the substance of the communication. The interest he took in the Society lately formed in this place, for the *Suppression of the Slave Trade*, is sufficient evidence of his friendliness to the cause of the oppressed Africans.

The situation and character of the Greeks, and the Slaves of this country, are not sufficiently similar to have rendered any national measures in favour of the latter equally appropriate. Although we look upon the extension of Slavery to Missouri, as a violation of the constitution, and as the foulest blot by which our national character *has been*, (we had almost said *can be*) disgraced; and consider it the bounden duty of our government to restrict the slave-holding privilege to its original limits, whenever it is practicable, yet the business of abolishing slavery in the *old states*, (where the peculiar situation of our country, at the time of our revolution, rendered it expedient to consent to its continuance,) is not to be taken in hand by the national government. It belongs wholly to the state authorities, and must be gradually accomplished, if ever, by the increasing influence and prevalence of humane and christian sentiments, aided by the judicious plans and operations of benevolent individuals and associations. To the friends of slavery in America, if any such there were, who approved and supported the resolution of the Hon. Gentleman relative to Greece, the communication to which we have alluded must certainly suggest some very home questions. It is our earnest wish, that the minds of such may be open to their influence, till they are induced to co-operate with the benevolent, in all rational methods fitted to restore the oppressed Africans to their natural rights, and to free our country from the great and annually increasing evils entailed upon it by slavery.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

No. 2.

MR REED.—In reply to the inquiry proposed in your paper of last week—*By what methods liberal ministers in the existing state of the churches, can most effectually advance the interests of rationaly and practical religion?*—I proceed, as I then promised, to suggest a few thoughts collected, I must acknowledge, from a very limited field of observation and experience, yet not, I would hope, altogether unimportant. May the inquiry meet with a more full and satisfactory reply from some one better qualified for the task.

I am perfectly sensible that no general rules can be laid down, which will apply in every case. Owing to a variety of circumstances, measures which would prove salutary in one instance, might in another lead to serious evils. Much, obviously, depends on the character and present state of the parish, on the education and habits of the people, and especially on the talents and influence of the minister. In a united parish, where there is a general disposition amongst the people to fall in with the plans proposed by the minister, the probability of success, other things being equal, will be vastly greater than when the parish is divided, and when any proposal of the minister is sure to meet with opposition. Regard should also be had to the education and habits of the people; for it will depend on them whether the course to be adopted will be regarded as more or less of an innovation. But more than all, will success depend on the character and influence of the minister. A man of popular talents and insinuating manners, who possesses the united love and confidence of his people, may consider himself as a privileged man, and will have it in his power to adopt measures for the improvement of his people, with the best prospect of success, which in other cases would be rash and most pernicious.

With respect to the multiplication of *religious meetings* beyond the ordinary services of the Sabbath, except on extraordinary occasions, a diversity of opinion prevails both among liberal and orthodox men. In most liberal parishes, so far as my acquaintance extends, there exists a very strong prejudice against the multiplication of religious meetings on week days, especially against such as go by the name of Conference or Prayer Meetings, or evening Lectures. That such meetings if properly conducted, and if not multiplied to an unreasonable extent, may be highly useful, I am not disposed to deny. Indeed, I am persuaded, that, under favourable circumstances, where the character both of the minister and people are such as to give them confidence in each other; where no strong and general prejudice exists against the innovation, and where, as sometimes happens, an uncommon seriousness prevails and an unusual interest is felt in religion,—it would not only be safe and expedient, but the dictate of duty, to take advantage of the favorable disposition of the people to receive instruction, and to meet with them at suitable times and places, for the purpose of guiding their inquiries, cherishing their serious impressions, and communicating to them in a more free and familiar manner than would be proper for discourses from the pulpit, correct views of religious truth and duty.

In different circumstances the same course might be most injudicious. It would be the extreme of rashness and folly for a minister to hold extraordinary meetings in his parish, in opposition to the known sentiments of a large proportion, or of any very considerable part, of the men of influence belonging to his society; since such an opposition will effectually defeat his design, and should he persevere, must weaken or destroy his influence, if it do not in the end tend to a separation. It belongs to every minister therefore to inquire, whether, on the supposition that he thinks it desirable, on other accounts, to encourage such meetings, he can do it with the consent and co-operation of his people; for the expediency of the measure can be judged of only in this way.

But should it be deemed inexpedient to hazard the experiment of religious meetings on week-days, is there no other method which can be adopted for promoting the religious improvement of their people, in the existing state of our churches?

May they not give to their ordinary *discourses from the pulpit* a more serious complexion—more warmth and persuasiveness? I am convinced that they may; and that, by this means, they will greatly extend their influence and usefulness. In a time of religious excitement especially, when the minds of our people are particularly awake to divine truth, I am convinced that our sermons ought to be of a particularly serious and practical character; that our aim should be, not to destroy this excitement, but to regulate it and bring it under our control; that thus we may be able to turn it to our own profit, and to that of our people. It appears to me that great good may be done, by insisting much at such times on the necessity of those two great and leading principles of the gospel—*repentance toward God, and faith toward our Lord Jesus Christ*, by explaining their nature, showing their reasonableness, and guarding against their abuse. In doing this, we shall have no occasion to make a sacrifice of principle, or to make any approaches towards the dark and gloomy system of the Geneva reformer. Faith and repentance are not doctrines of Calvinism, but doctrines of Christianity.

The most serious and powerful discourses of orthodox divines, if we are not misinformed, are of a decidedly Arminian complexion. Might we not, without any sacrifice or concealment of principle, preach just such discourses? They call upon their hearers to repent and believe the gospel, without intimating that none but *the elect* can obey the call; why may we not do the same, and with far greater consistency, believing as we do that it is in the power of *all* to comply? They do this—I mean their most popular and successful preachers—with great earnestness and warmth, and in a style of great simplicity, directness, and force. And why need we be behind them in any of these respects? It is a fault with us, I imagine, though with many honourable exceptions, to write our discourses in a style far too elaborate for a majority of our hearers. And we do not infuse into them sufficient warmth, nor take sufficient pains to render them useful to the uneducated part of the community. The most impressive and useful discourses are such as are written in a style which approaches very near to the plainness and familiarity of conversation. It need not be homely, or vulgar, or careless, or devoid of ornament and beauty; but it should be simple, and level to the comprehension of every class of our hearers. And it is very possible that a sermon should be all this; and at the same time that it should be well-studied and written with care. But that, which more than any thing else, gives interest to a sermon, is the directness of its appeals to the conscience and the heart.—A sermon that possesses this quality, without bearing the remotest resemblance to ancient or modern Calvinism, will be listened to with interest, and will be satisfactory in most cases even to Calvinists themselves.

By thus rendering our preaching simple, serious, earnest and direct, we may hope not only to control the excitement already produced without our direct agency; but, what every faithful minister must wish to do, bring our people to feel a deeper interest in religion, and pursuade them to a more general attendance on the worship and ordinances of God. And, let me ask, can we, in any other way, more effectually remove the prejudices which exist in the minds of any, against the system to which we are attached; or do more towards accelerating the progress of Liberal Christianity?

To be continued. LUCAS.

MR REED,—If the following deserves a place in your useful paper, you have liberty to insert the whole, or a part of it, as you please.

I have been early taught to believe in the freedom of the will and the accountability of rational creatures. I have been brought up under the impression, that this moral freedom united with other moral powers was absolutely necessary to constitute man a moral agent, and accountable to his maker for his conduct. But from the sentiments lately advanced at an ordination, which I had the curiosity to attend, I was led to doubt my early impressions, and even the certainty of my own freedom, or accountableness. If I fully believed the leading doctrines there inculcated, I should question the necessity of ordaining ministers or preaching the gospel. I should even doubt that the auditors were the subjects of rewards or punishments any more than the trees of the forest.

In the examination of the Pastor-elect, the doors being open, I was permitted to be a spectator of the proceedings of his ordaining council. Though they might in general feel willing to ordain him without a strict examination, as they knew him to be of the same orthodox stamp with themselves, yet lest they might appear to lay hands suddenly upon him, they proceeded to a long and very minute investigation of his sentiments. In addition to his fair testimonials of a good moral character, of his regular standing with an orthodox church, and licensed qualifications for the work of the ministry, he was required to exhibit his written creed, and to relate his christian experiences, which appeared to satisfy the council that he was called of God. But notwithstanding these ample testimonials, the members of the council proceeded in turn to question him closely respecting his orthodoxy and piety, as if they gave no credence to what he had just said, and to what others testified; for his creed was so full and explicit, as to anticipate and answer every question asked, and his credentials were sufficient proof of his piety.

From the whole exhibition in council it plainly appeared, that he and they in general firmly believed in the decrees of God, that every action and volition of man, good and bad, was unalterably fixed from eternity, that God did from the beginning elect a certain number to everlasting life, and pass by the rest of mankind as vessels of wrath, fore-ordained to misery according to the counsel of his own will.

From such a creed it appeared to me unnecessary to ordain ministers, or to use any means for the salvation of sinners. For, according to the plan, nothing can be altered. No preaching can reverse the decrees of God. No exertions of man can save a single individual more than was marked out for it in the counsels of heaven. All must be saved, who were fore-ordained to salvation. All must be lost who were not elected to life. Besides, could the preacher with a prophetic eye behold his auditors thus marked out for their respective destinations, how could he invite those to receive the offers of mercy, for whom no mercy was ever decreed? Or how could God in sincerity offer a pardon to those he had fore-ordained should not have a pardon!

The impression this creed made on my mind, was still more deeply fixed by the sermon delivered on the occasion. The text was, "*When the Lord shall build up Zion, he shall appear in his glory.*" The discourse was well framed and appeared a finished piece. But the whole tenor of it led me to view the auditors, as trees in the forest, which had been marked by the Master-builder, some for his palace, others for destruction. Thus the Lord will build up Zion according to the eternal counsel of his will.—He will do all the work—cut down the trees, marked for the building—employ his agents to hew and frame the timbers—bring every stick and joint to their place according to the plan,—then the building will appear beautiful, and the Architect glorious. The trees, that are left, will be cut down in their appointed time, and cast into the fire. Thus the audience were addressed, as a man might proclaim the truth to the trees of the forest. You are all raised up and marked for particular purposes—you must stand or fall in the manner and according to the time appointed. Some of you may be cut down suddenly with an axe of good metal and keen edge, others hacked off gradually with a dull edged-tool. Though you are called upon to avoid destruction, yet you can do nothing which will alter your destination. If marked out for a good building or destined to the fire, you must submit.

'Tis true the speaker considered the hearers as having a *natural* power to act voluntarily, but no *moral* power without *a will*, and this will totally dependent on God, and made to yield only in the day of his power. So the trees have the power of gravitation to fall when cut down—the power of yielding to the axe, when hewed,—to the hammer and chisel, when framed,—and of coming to the work when put together. The moral power of man appeared from the discourse to be nothing more, than that of these trees—the power of yielding to the irresistible grace of God,—of being moulded and framed according to his plan, and of answering the purpose, decreed from eternity.

Having paid attention to the discourse in connexion with the creed, I came away with doubts of my own freedom, or of the moral agency, or accountableness of man. I wish some of your readers of more understanding than myself, would tell me whether I am a free, moral agent, or not, and in what my free agency and accountableness consists. N.

From the Christian Examiner.

Died, in this city, February 5, 1824, Mrs ELIZABETH W. WARE, aged 31, wife of the Rev. Henry Ware, jr. and daughter of Benjamin Waterhouse, M. D.

There were many qualities in the character of the late Mrs Ware, which gave her a claim to peculiar interest and respect while living, and render her premature death the subject of uncommon regret. To strong natural sense, and more than ordinary powers of mind, she united great energy, firmness, decision, and dignity of character. Her feeble health, for many years before the sickness which terminated her life, rendered the sphere of her exertions and influence smaller than her disposition would have made it; but even under the pressure of constant indisposition, there are few possessed of the full enjoyment of health, who were capable of so much and of such well directed exertion. Her life was terminated by a pulmonary consumption, of which the distinct commencement might be dated more than two years before its termination; and during the whole of this long sickness, she suffered far more from bodily distress and pain, than usually lot of the victims of that disease. much cheerful fortitude and christia tion she endured all this, can only by those who witnessed her days an protracted suffering; who saw her, the last few months of her life, perfo all the duties of a wife and mother, wi assiduity and fidelity as she had whe tively in a state of health, and this perfect assurance from the very be what must be the event of her disease knew with what calmness and com awaited the slow but certain approac last great change. In all the relati her example is invaluable, and her lo able; and those who have suffered bereavement, can have no consolata the recollection of her virtues, and i which, as Christians, that recollecti them.

GENERAL INTELLIGENC

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PLYMOUTH NAIL FACTORY. Eleven tons and four hundred wt. of iron were rolled on the 13th ult. at the mill in Plymouth, under the superintendence of E. Lobdell, Esq.

Similar works are now in very successful operation on the Western Avenue of this city. Preparations are making for rolling copper. These works are said to have cost about $100,000. The coal used in the furnace is from the Lehigh mine in Pennsylvania.

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CANADA. The Legislative Council of Lower Canada have passed resolutions declaring the claim of the United States to the free navigation of the River St Lawrence to the sea, from the territories of the States bordering thereon, as alluded to in the President's Message, to be contrary to the eatsblished and recognized law of nations, and praying the British Ministers to advise the King not to accede to it on any condition. These resolutions were sent to the *Assembly*, the popular branch, where they were warmly opposed, and postponed to a future day. The increase of *American* spirit in Canada is very obvious. *Centinel.*

MICHIGAN. The population of Michigan, increases so rapidly, that the editor of the Detroit Gazette believes that in 1826 or 27 at farthest, they will be entitled from their numbers, to an admission into the Union, as a State.

The LEGISLATURE of Maryland have adjourned after passing two hundred and thirteen laws.

Mr BROWN, our Minister to France, sailed from New York, in the ship Cyane, Capt. Creighton, on Tuesday last.

CITY OF SALEM. A communication in the Salem Gazette recommends the establishment of a city form of government for that town.

An INSTITUTION, in Philadelphia, called 'the Provident Society,' furnishes employment for five hundred females, who earn 'a hard' but honourable subsistence.

LARGE SERPENT. The Baltimore Morning Chronicle states, that Dr Ayres, has lately brought home from our African colony, a serpent of the Anaconda species which frequently grow to so extraordinary a size as to swallow tigers, lions and oxen whole, after strangling them! The doctor is said to have seen one of these monsters, the dead body of which was found among the Rocks of Mesurado, that measured 36 feet in length.

STEAM BOAT CASE. The Supreme Court of the United States, sitting at Washington, has decided that the authority assumed by the state of New York, to monopolize the steam boat navigation between New York and other states, is *illegal.*

A store in New York was set on fire last week by a rat taking a lighted candle from a candlestickand conveying it to its place of rest.

One of the large Work Shops of the U. S. Armory at Springfield, has been destroyed by fire, with a portion of its contents.

MANUFACTURES. Paterson, (N. J.) is famous for its manfacture of hemp, flax and tow cloth, &c. Three hundred thousand dollars have been invested in the buildings and machinery for making those articles, and they are fabricated in unrivalled perfection. They are able to furnish 12,000 bolts per ann. which will *directly* employ 300 persons, and furnish a market for 300 tons of flax.—The price of the goods is very moderate, and the cost of the foreign articles has been reduced by the success of the domestic manufacture. *Niles' Register.*

TOWN OF LIVERPOOL. The London Morning Chronicle contains some statements to show that Liverpool is nearly equal in importance to London, as a commercial town, and that in a few years it will leave London far behind. The receipts of duties at the Liverpool Custom House, for the year 1823, amounted to £1,808,402, which is more than a sixth part of the customs of all Great Britain and Ireland, and nearly three times the amount of those of the whole of Scotland.

HAIL CONDUCTORS have been successfully tried in Germa ny, where hail storms are very common. The conductors are very simple, and cost little. They consist of long wooden poles thirty feet or more in height, pointed at the top with brass, and encircled from top to bottom with wheat straw, in the midst of which runs a thin string of flax consisting of ten or twelve threads. These poles are placed from 8 to 900 feet apart; and the whole cost does not amount to more than two or three guilders a pair. In Autumn the poles can be taken out of the ground and placed under cover until spring.

ANECDOTE OF LA FAYETTE. In the year 1787 there was a destructive fire in Boston, in consequence of which many of the inhabitants were reduced to want. The Marquis La Fayette, who was then in France, having heard of the calamity, immediately wrote to a friend in Massachusetts [Samuel Breck of Boston, afterwards of Philadelphia] expressing his sympathy for the sufferers, and directing him to draw a bill on him for 300 pounds sterling, to be applied towards their relief. The bill was accordingly drawn, the money was received, and was applied according to his direction. The father of one of the present members of Congress from Massachusetts, was the gentleman to whom the letter was addressed, and his son still preserves it as a precious memorial of the philantrophy and *American feeling* of La Fayette. This American feeling has indeed been manifested by every act of his life. It is well known that the Marquis has an only son, who bears the name of *George Washington*, and only two daugthers, one of whom is called *Virginia*, and the other *Carolina*. *National Intelligencer.*

The GREATEST MEN are men of simple manners. Parade, ceremony, show, and a profusion of compliments are the artifices of little minds, made use of to swell themselves into appearance of consequence, which nature has denied them.

Congressional Proceedings.

The new Tariff continues to be the subject of principal interest in the House. A very animated discussion took place on the 28th ult. on the motion for striking out the duty of 25 cents per bushel on imported wheat. On taking the question for striking out, it was decided in the negative, 71 voting for, and 113 against the motion.

In the Senate the subject of indemnification to ship owners for seizures of property by the French, has occupied considerable attention. Another subject of some interest is the proposal to prohibit the transportation of specie in our national vessels.

On Tuesday, the 2nd ult. there was no session either of the Senate or House, on account of the funeral of the Hon. Wm. Lee Ball, a member of the House.

MILITARY APPROPRIATION BILL. A bill making appropriations for the military service of the U. States for 1824. passed the house Feb. 23. It appropriates for the pay and subsistence of the army and military academy, $1,264,154; forage for officers 39,126; purchasing department, 141,127, quarter master general's department, 240,000; revolutionary pensions, 1,300,000; military academy, 33,400, &c. An item of $10,000 for the purchase of a farm and tavern near West Point, which was alleged to have a bad influence on the morals of the students of the military academy, gave rise to a considerable debate. Mr Floyd, of Virginia, said if the discipline of the academy was not strict enough to keep the cadets from getting drunk, without buying up all the taverns and towns in the vicinity, it was time to adandon the institution.—Other members eulogized the institution, and were in favour of the purchase. The blank was filled with $10,000. *Hamp. Gaz.*

FOREIGN ARTICLES.

FROM ENGLAND.

By the arrival of the ship Emerald, Capt. Fox, in fifteen days only from Liverpool, the London papers to Feb. 18th have been received. The British Parliament met Feb. 3d. The King's speech is decidedly pacific. He speaks of the general prosperity of Great Britain; of the flourishing condition of the agricultural and manufacturing interests, and of the contented and orderly behaviour of all classes of the community. The state of Ireland was improving. It was expected that the negotiations between Russia and the Ottoman Porte were drawing to a favourable close. His majesty has appointed consuls to reside in the principal ports of the South American Provinces. The chief plea for the augmentation of the naval and military forces, was the necessity there was of strengthening the garrisons of the British dominions in the West Indies.

Considerable debate took place on the Address which was moved in answer to the King's speech. The chief subject of discussion was the French occupation of Spain, and the conduct of England in relation to South America, in case of an attempt on the part of Spain to recover her authority there. Mr Canning deprecated the plan of interference in the internal regulations or contentions of other countries,—though he admitted that if France should attempt to aid Spain, in recovering her rule in South America, England, and other governments had a right to interfere. He expressed no opinion however, what course England would take in such a case.

It had been officially announced in the Paris Moniteur, that the king of Spain had issued a decree granting a *Free Trade* with Spanish America to all nations.

It was reported that in Spain a general amnesty law was nearly ready for publication.

KING OF FRANCE. Letters had been received in London, from Paris, in which it was stated that it had been declared by a consultation of physicians that the king was in a dangerous state of health, and that "it was impossible he should outlive the month of March." He has been some time afflicted with dropsical complaints, and though his end may be thought nearer than it really is, yet it is probable he will not continue long.

The following are the most interesting items in the late English papers:

We consider it not at all unlikely that the Message of the President of the United States will give umbrage to the Russian Government. In truth, the tone of that Message is very decidedly hostile to the extravagant pretensions of a Power, which, with all imaginable coolness, contemplated the turning by a Russian Ukase, of the Pacific Ocean into a Russian Lake. We have reason to believe, that the explanations which have taken place between our own Government, and that of the United States, upon the subject of the Message, have been of the most satisfactory kind. We believe, also, we may venture to assure our readers, that upon all the great measures now engrossing the attention of Europe and the United States, this country and America understand each other perfectly, and are upon the best possible footing.—*Courier.*

Letters from Constantinople of the 13th Dec. give a very favorable picture of the prospects of the Greeks, as founded upon the disunion of the Turks respecting the mode of operation against them.

A private letter from Nuremburg, dated January 7, says—The Greek Government has enjoined Prince Maurocordato to organize without delay, an expedition against the forts still held by the Turks, on the north side of the Gulf of Lepanto. All the inhabitants along the Gulf of Volo have again taken up arms, and cut to pieces several small corps of Turks, which had marched against them in expectation of being able to overpower them.

Collections were still making in England in aid of the Greeks. A loan of £300,000 had been contracted for the service of the Greeks, by bonds in Paris and London. The prospectus was to be issued on the 21st.

The Journal des Debates of Jan. 12, says, "it is true that a discussion will take place between Russia, England and the United States, relative to the North West Coast of America."

Mrs Fry and a female friend have tried the Tread Mill, and pronounced it an unfit punishment for females.

The report, that preparations were making in Lisbon for a grand expedition to the Brazils is denied, and it is asserted that only some transports are fitting out, to convey troops to the Cape de Verd Islands, to prevent their being taken by a *coup de main* by Lord Cochrane. The marine of Portugal it is added consists of one ship of 80 guns, 3 frigates, 4 corvettes, and 5 sloops of war, half of which can scarcely keep the sea. The state of the Pope's health continued to be alarming as late as the 8th.

An Ukase of the Emperor of Russia allows all Jews residing in the Russian empire, who have embraced the Catholic religion according to the rites of the Greek church, to enter the ecclesiastical orders of that religion. *Frankfort pa.*

The Jewish Rabbis and Elders have met in a general assembly at Platskow, and have decided that the celebration of the sabbath shall be changed to Sunday.

It is mentioned in foreign paper, that the population of Berlin, Prussia, has increased since 1640, from 7000 to upwards of 100,000 souls.

When the new Princes Royal of Prussia lately made her entry at Berlin, the crowd was so great that 27 persons were killed and 50 wounded. Since that time it has been ordered that any crowd that shall not disperse at the first command shall be fired upon.

The Pope continued ill, having been confined to his bed 64 days, but was in a more favourable state. Cardinal Gonsalvi is dead, and his funeral obsequies were celebrated Jan 27.

TWO BISHOPS are to be appointed for the West Indies, a residence is to be appropriated to them, and each to be allowed a salary of £4000, with a retiring pension of £1000 after a residence of 12 years. Jamaica is to be the head of one see, and Barbadoes and St Vincent the moveable seat of the other. The Rev. Mr Sumner and the Rev. Mr Coleridge are nominated.

DR PEARSON, of George-street, Hanover-square, in lecturing a few days ago upon the stomach, observed, that this organ had no power over substances endued with vitality; and that this circumstance acounted for the fact of the Prophet Jonah having remained undigested in the stomach of the whale for the space of three days and three nights. Dr Pearson's discovery is highly important, both in a medical and theological point of view.

TO CORRESPONDENTS. "*Letters on the Trinity, No. 2*" *is received, and is omitted this week for want of room.* "*A Constant Reader*"—*and* "*An account of contributions to the Colonization Society,*" *are also omitted for the same reason.*

MARRIED,

In Bridgewater, Mr Consider Scott to Miss Lois Keith.

In this city, on Thursday morning, by the Rev. Dr. Lowell, Mr John Hosmer, jr. of Concord, to Miss Mary E. H. Turner.

On Tuesday evening, by the Rev. Mr Palfrey, Mr Danforth Davis to Miss Lydia Mellish.

DIED,

In this city, Mrs Susanna, consort of Mr William Rowson, aged 62. Mrs Rowson was distinguished for her talents, virtues, and intelligence, and was the writer of several popular novels, approved school books, and articles in prose and poetry in aid of charitable institutions. The instruction of the youthful mind constituted a portion of her happiness, and she was, while health would permit, an eminent preceptress.

On Sunday last, Frederick W. son of Mr Sam'l Dow, jr. aged 10.

In Cambridge-port, Mrs Abigail, wife of the late Mr Bartholomew Richardson, of Woburn, aged 82.

In Concord, Mass. Mrs Martha Bond, aged 76.

In Saco, Thomas G. Thornton, Esq. Marshal of Maine, aged 55.

At Cambridge, on Sunday last, Gamaliel Bradford, Esq. Warden of the Massachusetts State Prison, aged 60.

In Wrentham, Jan. 30th, Mary, wife of Samuel Cowell, Esq. age 79 years; Feb. 23d, Samuel Cowell, Esq. aged 87 years.

In St Andrews, N. B. Thomas Wyer, Esq. Deputy Treasurer of the Province.

In Brunswick, 16th, ult. Mrs Maria, widow of the late President Wheelock, of Dartmouth College, aged 66. She was the daughter of Mr Suhm, the Danish governor of St Thomas. Her mother was one of the family of Malleville, one of the persecuted protestant families, which fled from France on the revocation of the edict of Nantz.

The NUMBER of Deaths in Charleston, S. C. from the 1st of January 1823 to the 1st of January 1824, amounted to 814; of which number, 164 were white persons, natives of the state, 115 foreigners, and 70 from other parts of the Union, 139 died of consumption, 26 of bilious fever, 24 of country fever, and 55 of old age.

Seat Wanted.

WANTED, a seat in the Rev. Mr WARE'S Church. Inquire at this office. March 12.

THOSE Agents of the Publishing Fund, who have more of the First and Second part of the Geneva Catechism than they want at present, will please return a part of them to this office, by the first convenient opportunity. March 12.

Mr. Flint's Sermon.

JUST published, and for sale at this office, "A Discourse, in which the doctrine of the Trinity is examined; and some remarks made on Calvinism; delivered at Cohasset, in two parts, on the morning and afternoon of Lord's Day, December 7, 1823—by JACOB FLINT, Minister of that town." March 12.

PROPOSALS for publishing by subscription, at this office, the

Recollections of Jotham Anderson.

The work which it is proposed to publish under this title will be composed of a series of papers which appeared during the past year, in the Christian Register. To the readers of this paper no recommendation of the proposed work is needed. The universal and warm approbation that has been expressed of these numbers is sufficient proof of their high value. At the repeated suggestions of judicious friends, we have been induced to *solicit* and at length have *obtained* the consent of the author to publish the first sixteen numbers in a separate form.

The work will be published in a duodecimo form, on a new type and fine paper, and will contain about 120 pages. The price to subscribers, neatly bound in boards, will be 37 cents. March 12.

Bean's Advice.

IN the press, and will be published at this office soon, *The Christian Minister's Affectionate Advice to a New Married Couple. By Rev. James Bean.* It is a book of nearly 100 pages 18mo, and will be afforded to subscribers, neatly bound in morocco, at $2 40 per dozen. It is a work wholly of a practical character, and has been highly approved and recommended by the clergy of various denominations. Those of the clergy, or others, who may wish it, can yet obtain it at this office, by the dozen, or in greater quantities, at the above price.

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court-street, and at the Counting Room of the Christian Register, price 12 cts. "Two Letters on the genuineness of the verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of N. York, by HENRY WARE, jr. Minister of the Second Church in Boston. *Third edition.*

Advertisement to this edition. Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their re-publication. A very few slight alterations have been made, and an essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the letters are again submitted to the public with the hope that they may do something to aid the cause of christian knowledge and truth. Feb. 20.

Extemporaneous Preaching.

CUMMINGS, HILLIARD & CO. have just published and for sale at No. 1 Cornhill, "Hints on Extemporaneous Preaching, by HENRY WARE, Jr. Minister of the Second Church in Boston." ep4t. Jan. 30.

New Jerusalem.

JUST published, "Sermons illustrative of the Influence of a life according to the Commandments, o our idea of the character of the Lord, delivered befo the Boston Society of the New Jerusalem. By Thom Worcester." Price 37 1-2 cents.
Feb. 20. CUMMINGS, HILLIARD, & CO.

Rev. Mr Wisner's Sermon.

JUST published, and for sale by Saml. T. Armstrong, and Cummings, Hilliard & Co.—*The Moral Condition and Prospects of the Heathen.* A Sermon, delivered at the Old South church, before the Foreign Mission Society, of Boston and the vicinity, at their annual meeting, Jan. 1, 1824. By BENJAMIN B. WISNER, Pastor of the Old South church. March 5.

POETRY.

From an English paper.

A NIGHT ON THE ALPS.

Come, golden evening! In the west
Enthrone the storm-dispelling sun,
And let the triple rainbow rest
O'er all the mountain tops; 'tis done,
The tempest ceases; bold and bright
The rainbow shoots from hill to hill;
Down sinks the sun; bold and bright,
——Mont Blanc is lovely still.

There take thy stand, my spirit! spread
The world of shadows at thy feet;
And mark, how calmly over head,
The stars, like saints in glory meet;
——While, hid in solitude sublime,
Methinks I muse on nature's tomb,
And hear the passing foot of Time
Step through the passing gloom.

All in a moment, crash on crash,
From precipice to precipice,
An avalanche's ruins dash
Down to the nethermost abyss,
Invisible; the ear alone
Pursues the uproar till it dies;
Echo to echo, groan for groan,
From deep to deep, replies.

Silence again the darkness seals,
Darkness that may be felt, but soon
The silver clouded east reveals
The midnight spectre of the moon.
In half-eclipse she lifts her horn
Yet o'er the host of heaven supreme,
Brings the faint semblance of a morn,
With her awakening beam.

Ah! at her touch, these Alpine heights,
Unreal mockeries appear,
With blacker shadows, ghastlier lights,
Emerging as she climbs the sphere;
A crowd of apparitions pale!
I hold my breath in chill suspense,
——They seem so exquisitely frail—
Lest they should banish hence.

I breathe again, I freely breathe;
Thee, Leman's Lake, once more I trace,
Like Dian's crescent, far beneath,
And beautiful as Dian's face;
Pride of the land that gave me birth!
All that thy waves reflect I love,
When heaven itself brought down to earth,
Looks fairer than above.

Safe on thy banks again I stray;
The trance of poesy is o'er,
And I am here at dawn of day,
Gazing on mountains as before.
Where all the strange mutations wrought
Were magic fears of my own mind;
For, in that fairy land of thought,
Whate'er I seek I find.

Yet, O ye everlasting hills!
Temples of God, not made with hands,
Whose word performs whate'er He wills,
Whose word, though ye shall perish, stands!
Can there be eyes that look on you,
'Till tears of rapture make them dim,
Yet, in such works, no Maker view—
Nor lose the works in Him?

By me, when I behold him not,
Or love him not when I behold,
Be all, that e'er I knew, forgot;
My pulse stand still, my heart grow cold;
Transform'd to ice, 'twixt earth and sky,
On yonder cliff my shape be seen,
That all may ask, though none reply,
What my offence hath been!

Original Communication.

For the Christian Register.

[From the Haytian Echo.]

Port au Prince, Feb. 4. The luminous Message of the President, at the opening of the present session of the Legislature, contained one paragraph, in which he expressed considerable feeling for the vast multitude of slaves in the UNITED STATES of America, and a hope that a time was approaching when that injured people would be emancipated from the power of their oppressors. Early in the session Gen. Demosthenes, of the House of Representatives, proposed the following resolution:—

"*Resolved*, That provision ought to be made by law for defraying the expenses incident to the appointment of an Agent or Commissioner to the UNITED STATES, whenever the President shall deem it expedient to make such appointment."

The resolution was then laid on the table, and Gen. Demosthenes gave notice that he should call it up on a future day, which he named. The day having arrived, the House went into a committee of the whole—M. Freeman in the Chair. The Resolution being read, Gen. Demosthenes rose and said,—

"It was difficult, on any occasion that called the attention to a spot on the globe connected with such associations and recollections," as those which relate to slavery in the United States, "to avoid some degree of warmth. Yet he should endeavor, in what he had to offer to the House, to suppress such feelings as far as was practicable.

"I am aware," said Gen. D., "that it is a very easy thing to run over common places on the subject of this Resolution; to call it a visionary and Quixotic measure, and to urge the good old maxim of its being the soundest policy for each one to take care of his own concerns. That maxim, Sir, is very true; but very inapplicable to the present occasion. The question which is now to be discussed, is the *Haytian* question in relation to this affair—what is it *best for us* to do in the present aspect of things," respecting Slavery in the United States? "And surely, Sir, this is a question that comprehends something more than a mere pecuniary calculation. Whenever my mind turns to that question, I cannot forget the age I live in, nor the peculiar position of my own country.

"The age," said he, "is a peculiar one, it has a marked and striking character; and the position and circumstances of our country are no less so. There has occurred no age that may be compared with the present—whether in the interest excited by what now is, or the prospects it holds out to what shall be. The attitude of *Hayti*, meanwhile, is solemn and impressive. Ours is now a great," and the only consistent—"Republic of the earth. Its free institutions are matured by the experiment of *thirty years*. As a free government—as the *freest* government, its growth and strength compel it, willing or unwilling, to stand forth to the contemplation of the world. We cannot obscure ourselves if we would; a part we must take, honorable or dishonourable, in all that is done in the civilized world.—The men of this age will not be satified even with kind *masters*. They have shown (except where force has been interposed to crush them) that they will not be contented without a participation in the government. This is so strongly marked a feature in the social condition of this age, that it can have escaped the observation of none to whom I address myself.

"And here," said Gen. D. "let me not be misunderstood. I am not about to declaim against the *rulers of the United States*, nor enter on a tirade against other governments; but I ask, that their principles and conduct may be subjected to a close examination."

Be it recollected, that less than fifty years ago, the now United States were colonies of Great Britain; that the white people of these colonies, deeming some acts of the British Parliament as encroachments on their natural rights, resisted unto blood, and spent more than seven years in a sanguinary contest for liberty; that during the struggle, they formed a kind of Holy Alliance and declared themselves free and independent. In their declaration of Independence they said—"We hold these truths to be self-evident; that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are *life, liberty*, and *the pursuit of happiness*." Prior to their war for *liberty* they had carried on the slave-trade to such an extent, that in several of the colonies, the freemen and the slaves were almost equally numerous. Having established their independence, they in 1787 renewed and revised their alliance; and they had the effrontery to make provision for continuing the slave trade to 1808;—and for holding the slaves and their posterity in unlimited servitude.—Within a few years the government of that country has by law declared the *foreign* slave trade to be piracy, and punishable with death. Yet they still carry on the *domestic* slave trade as lawful commerce; and our unhappy brethren are bought and sold, as beasts of burden.

It is also to be observed, that though these liberty-loving slave holders, and slave dealers gave the example of insurrection, violence and war, as justifiable means for obtaining liberty, or for preventing any infringement of their natural rights, yet such is their natural inconsistency that they inflict capital punishments on their *slaves* for every known attempt, by similar means, to free themselves from *absolute bondage!* They boast of having employed their *own swords* to secure to themselves the rights of men; and yet they employ the *same weapons* for compelling our brethren to submit to a state of unqualified, unlimited, and degraded slavery!

"Such are the principles and the conduct of this WESTERN HOLY ALLIANCE. It has divided the American 'Society horizontally,' if such a figure may be allowed, and left the white people above, as Sovereigns, and the colored below, as slaves, 'to be trampled under foot;' and these our suffering brethren are required on pain of death, to conform to the principle of non-resistance, whatever evils they may endure from the power or the passions of their oppressors.

"If this principle is allowed," said Gen. D. "what becomes of OUR *example?* We certainly did not subscribe to this principle in the days of our revolution. We did think that when oppressed, we might lawfully resist oppression; and I trust that we are not so sick of our liberty and its effects, as to be unwilling by our example, and by the most public expression of our opinion, to recommend to others the same doctrine." As it repects the unfortunate negroes, this "Alliance laughs at the doctrine of your Blackstones and all others who maintain, that in extreme cases resort is to be had to first principles and natural rights. If a man may not resist the Spanish inquisition, or the Turkish scimetar, *or the American Yoke of Slavery*, what on earth may he resist. Stronger cases can never arise.

"But now, it may be asked, what is all that to us? The question is easily answered. We are one of the nations. Our system is throughout utterly hostile to that system" of slavery; "and if we are safe from its effects, we may thank our situation or our courage. But apart from the soundness of the policy on general principles, there is a ground of duty on this matter." What do we not as "people owe to the principle of lawful resistance?"

"A second question, however, may here be asked. What can we do? This thunder is at a distance; the wide Atlantic rolls between; we are safe. Would you have us go to war? Would you have us send armies into the *United States?* No; I would not. But this reasoning mistakes the age. Formerly, indeed, there was no making an impression on a nation, but by bayonets and subsidies,—by fleets and armies. But the age has undergone a change; there is a force in public opinion, which in the long run will outweigh all the physical force that can be brought to oppose it.

"I shall not detain this Committee by laying before it any statistical, geographical, or commercial account of the" *United States*. The slave population, in that country, has been for more than a century "under the most atrocious, unparalleled Tartarian barbarism that ever oppressed the human race. This House is unable to estimate it duly; it is unable ever to conceive or comprehend it. The *Negroes* are held as *property;* and when a wretched *slave* has yielded up his year's earnings to some rapacious exactor, it has been truly said, that he pays his *ransom* to live another year." The power delegated to the inferior tyrant, *the slaveholder or slavedriver*, is as absolute within its sphere, as the power of the Sultan himself. The world has no such misery to show. Surely, there is no other case in which we could point to the civilized and christian world, with such an emphasis of appeal.

"It may now be asked, will this resolution do *our enslaved brethren* any good? Yes, it will do them much good. It will give them courage and spirit, which is better than money. It will assure them of the public sympathy, and will inspire them with fresh constancy. It will teach them that they are not forgotten by the civilized world, and to hope one day to occupy in that world an honourable station.

"A further question remains. Is this measure pacific? It has no other character. It simply proposes to make a pecuniary provision for a mission, when the President shall deem such mission expedient. But, suppose a commissioner is sent. The measure is pacific still. Where is the breach of neutrality? Where a just cause of offence? My personal opinion is, that the agent ought immediately to be sent; but the resolution I have offered by no means goes so far.

"Do gentlemen fear the result of this resolution in embroiling us with the *United States?* Does not our whole *Island* ring from side to side with one common sentiment of sympathy for the *American slave*, and indignation towards their oppressors? This resolution adds nothing beyond what is already done, nor can any of the *American governments* take offence at such a measure. But if they would, shall we withhold an honest expression of liberal feelings in the cause of freedom, for fear of giving umbrage to some member of the Holy Alliance? We are not yet surely prepared to purchase their smiles by a sacrifice of every manly principle. Dare any christian ruler even ask us not to sympathize with a christian people, struggling against *worse* than Tartar tyranny? We do not interfere,—we break no engagements,—we violate no treaties. With the *United States* we have none.

Mr Chairman; There are some things, which to be well done, must be promptly done. If we even determine to do the thing that is now proposed, we may be too late. The *slaves of the United States*, contending with ruthless oppressors, turn their eyes to us,—and they ask us by our common faith and our common origin, whether we can forget that they are now suffering and struggling under oppression, as we once suffered and struggled. I cannot say that they will succeed; that rests with heaven.—But for myself, Sir, if I should to-morrow hear that they had *all perished by the bayonets of their oppressors*, I should reflect with the most heartfelt satisfaction, that I had asked you, in the name of *more than fifteen hundred thousand slaves*, that you would give them at least the cheering of one friendly voice!

From an English publication.

ANECDOTES AND CHARACTER OF LORD CHATHAM.

Lord Chatham was educated at Eton, and in no very particular manner distinguished himself at that celebrated seminary. Virgil, in early life, was his favorite author. He was by no means a good Greek scholar; and though he occasionally copied the arrangement and the expression of Demosthenes with great success in his speeches, he perhaps drew them from the Collana translation of that admirable orator (that book having been frequently seen in his room, by a great lawyer, some time deceased). The sermons of the great doctor Barrow, and of Abernethy, were favorite books with him; and of the sermons of the late Mr Mudge, of Plymouth, he always spoke very highly. He once declared, in the house of commons, that no book had ever been perused by him with equal instruction with the "Lives" of Plutarch.

Lord Chatham was an extremely fine reader of tragedy; and a lady, of rank and taste, now living, declares with what satisfaction she has heard him read some of Shakspeare's historical plays, particularly those of Henry the fourth and fifth. She, however, uniformly observed, that when he came to the comic or buffoon part of those plays, he always gave the book to one of his relations; and when they were gone through, he took the book again.

Dr Johnson says, acutely, that no man is a hypocrite in his amusements: and those of lord Chatham seem always to have borne the stamp of greatness about them.

Lord Chatham wrote, occasionally, very good verses. His taste in laying out grounds was exquisite. One scene, in the gardens of South lodge, on Enfield chase, which was designed by him, (that of the temple of Pan and its accompaniments,) is mentioned by Mr Whately, in his elegant "Observations on modern gardening," as one of the happiest efforts of well directed and appropriate decoration.

Of lord Chatham's eloquence who can speak that has not heard it? And who that had the happiness to hear it, can do justice to it by description? It was neither the rounded nor the monotonous declamation, the acute sophistry, or the attic wit and satirical point, that we have seen admired in our times. It was very various; it possessed great force of light and shade; it occasionally sunk to colloquial familiarity, and occasionally rose to epic sublimity. If he crept sometimes with Timæos, he as often thundered and lightened with Pericles. His irony though strong, was ever dignified; his power of ridicule irresistible; and his invective so terrible, that the objects of it shrunk under it like shrubs before the withering and the blasting east. Whoever heard this great man speak, always brought away something that remained upon his memory and upon his imagination. A *verbum ardens*, a glowing word, a happy facility of expression, an appropriate metaphor, a forcible image, or a sublime figure, never failed to recompense the attention which the hearer had bestowed upon him.

Soon after sir Robert Walpole had taken away his cornet's commission from this extraordinary man, he used to drive himself about the country in a one-horse chaise, without a servant. At each town to which he came, the people gathered about his carriage, and received him with the loudest acclamations.

Lord Chatham thought very highly of the effect of dress and of dignity of manner upon mankind. He was never seen on business without a full dress coat and a tie-wig, and he never permitted his under-secretaries to sit down before him.

A general officer was once asked by lord Chatham, how many men he should require for a certain expedition. "Ten thousand," was the answer. "You shall have twelve thousand," said the minister; and then if you do not succeed, it is your own fault."

The original of the character of Praxiteles, in Mr Greville's very entertaining book of maxims, is said to have been lord Chatham.

Whoever, upon comparison, is deeemed by a common audience, the greatest orator, ought most certainly to be pronounced such, by men of science and erudition. And, though an indifferent orator may triumph for a long time, and be esteemed altogether perfect by the vulgar, who are satisfied with his accomplishment, and know not in what he is defective; yet, whenever the true genius arises, he draws to him the attention of every one, and immediately appears superior to his rival.

[*Hume's Essays.*

CHINESE NOTIONS OF A FUTURE STATE.

Paper houses, and gilt garments, are commonly burnt and sent by fire to the invisible state for friends deceased. However, we have lately had an instance here of a complete wardrobe, consisting of silks, sables, &c. to the amount of eight thousand dollars, being all consumed for the service of a rich old merchant who died about four months ago. His son, who has committed this folly, is a person of education, and of the Jookeaou,—a sect of philosophers in China.

The brother of the deceased also departed this life but a few months ago, and left a large and necessitous family, in which similar expensive and useless rites were performed. Such cases are some of the minor temporal ills arising from the superstition of fallen reason; but when compared with the burning a widow, the burning of a wardrobe is indeed but a light evil.

Indo-Chinese Gleaner.

Terror is very fond of associations; we love to connect the agitation of the elements with the agitated life of man; and never did a blast roar, or a gleam of lightning flash, that was not connected in the imagination of some one, with a calamity that was to be dreaded, deprecated or endured—with the fate of the living, or the destination of the dead.

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CH

VOL. III.

The Minor Revie

ART. 9.—*A Discourse, in which the doctr Trinity is examined; and some rema on Calvinism; delivererd at Cohass parts, on the morning and afternoon o Day, Dec.* 7, 1823—*by Jacob Flint, M that town.*

A few remarks on this Sermon m to recommend its many excellencies readers. It begins with a short histo preacher's ministry;—"because," says have preferred good practice to doubtfu christian virtue to speculation, I hav mostly on the great duties of life, incul Christianity, and the powerful motives t their practice is enforced."

Unexpected events had induced a c the topics of discourse and Mr Flint an examination of the doctrine of the He gives the true account of the first as Unitarian, and as being the model of the first century. Love one to another a tian sympathy, were the engaging badge church, and not till Platonic philosop political ambition, and blind fanaticism influence, did the false doctrine of t unity, imputation of Adam's guilt &c. ob tablishment. A short account is given long train of evils, which followed the tions of religion, and the union of Jews a tiles, is adduced as the cause of those r ous jealousies, which shook the church settled into the woful form of Popery. these corruptions of Christianity, the t one. "The word trinity cannot," says "be found in the Old or new Testame there is not a word in any language am tribes of men which will express the ex of trinity in unity. The reason is, becau an impossibility in the nature of things. are glad the author has traced the his this doctrine, for we think this the best tion of the state of the times, and a satis answer to many of the most specious arg His history of the trinity is very intere This incomprehensible word it seems, st something quite as incomprehensible, and this, the author has wisely adduced the sian creed. After reciting it, he says—" have attended to the several propositi have recited them, you will, I think, and acknowledge they contain as direct ident contradictions as were ever put in so many words." We presume th would select two sentences of the fa creed as peculiarly proving his stateme "Such as the Father is, such is the such is the Holy Ghost,—the Father the Son uncreate, and the Holy Ghost un then a few lines below, follows this stat "The Father is made of none, neit ated nor begotten,—the Son is of th alone, not made nor created, *but begot* Holy Ghost is of the Father and of the ther made, nor created, nor begotten, *ceeding.*" Put these two statements and reconcile them, who can. In orde this theological riddle, an awful denun appended to it,—which says, "exce one do keep whole and undefiled t without doubt he will perish everlast And this sentiment, in softened langu echoed from half the pulpits in our c to audiences, who often sleep whi athema is uttered. When common us to close our ears, nature often ki the hint, and closes up our eyes.

The author states, that "among T there seems to be no difference of o this point, that Jesus Christ is God, there are three Gods in one God." ans agree in the rejection of this doc

"Those who hold that Jesus Christ is the one finite Mediator between God an called Unitarians; because they believe w tle in the unity of God; that there is on of whom, and to whom, and through wh things; and that he commissioned his son to declare his will to men, to preach re the remission of sins, to die on the cross t reconcile men unto God, and to rise from t he might give to all men a sure and cert resurrection to eternal life."

Here there is no inconsistency. B sonable, natural, scriptural, animati ing, and fitted to man, as a sinful, rep mortal being.

The Author proceeds to argume the trinity; and says:—

———"in making Jesus the Christ with the Father, we transgress the fir commandments. 'Thou shalt have n before, or beside me.' Considering t proneness of mankind to worship more G it appears to have been a principal desi tion to teach the unity of God, and te supreme worship of the Jews and Christi self-existent and everliving Jehovah. been no Jew, it is believed, from the tim to the present, unless an apostate from who has been a Trinitarian."

In what follows this quotation, seems to intimate, that, by the *pr* tion of the celebrated text in Isaiah would naturally be led to believe in of their Messiah. A very sensible the text is inserted. Granting it ref